

CLASSICAL WEEKLY

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WHOLE NO. 814

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SOME REMARKS ON 'THE FUTURE OF THE CLASSICS'

Professor William Hardy Alexander's charming paper on *The Future of Classical Studies* (CW 30 [1937] 127-135) will undoubtedly have impressed the teachers of Greek and Latin, both in secondary schools and in colleges, as a well considered challenge to ponder anew their aims and their methods. The author is absolutely right in refusing to take comfort for the future of our life work in the statistics published by the defenders of classical studies. While it may be perfectly true that as many secondary pupils are taught some Latin as are studying all other foreign languages combined, this statement, I am afraid, does not take into account the fact that not only has the total number of High School students increased beyond measure, but also that the increase in the number of schools has been largely on the side of vocational, commercial and technical institutions.¹ In New York City matters are even less comforting, for here the number of Latin students is incomparably smaller than that of, say French, pupils. On the other hand, I cannot share Professor Alexander's scorn for those students who pursue the language for only two years or, perhaps, for an even shorter time. The claims made by zealous propagandists as to the benefits gained from a very superficial study of derivation or of grammar—the latter in smaller and smaller dispensations—sometimes border on the ridiculous, more often, I fear, they are disingenuous. In the hands of an inspiring teacher,

¹ There were in 1930, the last date available to me, 22000 High Schools in the U. S. Of these 75% enrolled 200 pupils or less (School and Society 36, 690). The H. S. population had increased from 2,200,389, in 1920, to 4,409,837, in 1930 (School Life 17, 110). In 1890, 96% of all H. S. students pursued the study of foreign languages and mathematics; in 1930, 58.6% (ib. 183). There was also a notable shift to social sciences and non-academic subjects; in certain schools these claimed one third to two fifths of the classroom time (ib. 18.4).

nevertheless, a student may at least acquire some language consciousness and an acquaintance with some parts of good literature. This, of course, presupposes that from the beginning the reading material shall be carefully selected and that the indispensable formal drill shall be subordinated to the content of that material (functional, I believe, is the modern term). On the level of collegiate instruction, the experience of Hunter College with its beginners' classes in Latin has shown that these results can be achieved and that it is possible in this way to make converts to the continued pursuit of the subject.

Why has the study of the Classics fallen from its high estate? Professor Alexander is inclined to lay the blame at the door of the social and political changes through which we have gone, far more than on the pushing into the foreground of the sciences and modern languages. In this I believe him to be right. We are waging our fight no longer with these supposed enemies but with a far subtler adversary, the social sciences. These, above all others, are raising the cry that education must be a contribution to modern life. For this, so they claim, *they* are the best preparation, for they are, in their own opinion, most directly concerned with the problems of the day. The claim sounds somewhat comical to the outsider, who is bewildered by the many and conflicting varieties of social and economic thought and who observes that the social sciences can be, and have been, made to support the most incompatible social systems. Readers of CW need hardly be told that in the hands of the proper teacher the Classics, no more nor less than any other subject studied, can and should be kept in touch with the problems of our day toward whose solution they have much of value to offer. Representatives of modern language study are beginning to realize the danger and are allying themselves with us, as mathematics has been doing for some time. As for the sciences, *suave mari magno turbantibus aequora ventis e terra magnum alterius spectare laborem*. We classicists long ago hung our

dripping garments on the temple wall and like others who were shipwrecked have been but too readily satisfied to subsist on the crumbs thrown us by the educationalists. The merry fight now waging between the advocates of a 'pure' science and the advocates of applied and 'practical' science might leave us cold, after what we have suffered at the hands of the scientists, were it not that in truth *nostra res agitur* as well. The rumors reaching us from the Board of Regents of the State of New York, who are said to be willing to eliminate all foreign language study, and the utterances of some of the New York City superintendents² show that the danger of our disappearing is by no means remote.

It is a different question whether Professor Alexander correctly defines the cause as rooted in our progressive political democratization. While democracy has properly emphasized the need of a free education for all, extending from the ABC grades through college and university, it has by no means shown itself to be an enemy of the Classics. The experience of the German Gymnasium is very different. It was the autocratic William II who in 1892 first attacked its classical emphasis; it has been the totalitarian Third Reich which, so far as can be ascertained from newspaper reports, has within the last few months given it the coup de grâce. On the other hand, many years ago, both the trade unions of England and the socialist party of, at least, the free State of Hamburg explicitly stated their faith in the value of the Classics and their demand that this study should be made accessible to the working man as much as to the 'Upper Middle Class'. In fact, if one scans the publications issued under the aegis of the U.S.S.R., he can notice that there certainly classical research is not at all impeded, not even neglected, as is shown by an article as remote from the 'practical' as work on the Greek Magical Papyri. This, I believe, disposes of the uncalled-for sneer (130) at the 'touching belief of democracy in the possibility of an educated proletariat'. On the con-

² 'Lots of these people who want us to go back to the classics and glean from the *dead past* should realize that a whole lot more needs to be done in teaching children how to live' (Asst. Superintendent Veit, quoted in the N. Y. World-Telegram). 'Dr. Grady <in an address delivered in White Plains, Jan. 22, 1937—the italics are mine> pointed to vocational education as an absolute necessity, if the young people of today are to be equipped to become self-supporting citizens of tomorrow. *Academic education can no longer equip all types of boys and girls to earn a living*'. See also *School and Society* 36, 45: Physical education and the practical arts are coming to the fore. For the State of New York see *School Life* 20, 47: the only constants are English, social studies and health.

trary, my personal experience and observation lead me to the conclusion that the materialistic tendency inherent in a class actuated by the profit motive is much more likely to frown on studies untransmutable into the coin of the realm than is the worker who produces this very wealth. It is the 'tired business man' who, according to our theatrical producers, demands entertainment unsullied by serious thought and who would rather read a mystery story than a piece of good literature. As for the despised worker, the Group Theater, the WPA dramatic performances and the testimony of our public libraries speak better than I should be able.

Not democracy, therefore, but rather the bourgeois spirit, the commercialism and industrialism of the last ninety years would seem to be responsible for the decline and the contempt, one may well say, to which our work has been increasingly exposed. In contrast to Professor Alexander, I cherish the hope that voices like those of Presidents Butler and Hutchins are crying in the wilderness to prepare the way on which the messenger of good tidings for the Classics will travel.

It may be true that classical studies never were fitted for mass production (130); but the qualities which in Professor Alexander's opinion make them so unfortunate, namely imagination, keen language sense, appreciation of form and the necessity of hard work, seem to me not at all peculiar to them. Imagination certainly is one of the indispensable prerequisites for the great scientist and language sense is surely called for in the highest degree in the presentation of scientific research. I count it one of the saddest consequences of the divorce between classics and science that so many of our scientists appear unable to express themselves with the precision and clearness so desirable in the exposition of an abstract reasoning and have to resort to an almost unintelligible, certainly very difficult, jargon of technical language.³

Other reasons given by Professor Alexander for our misfortune likewise appear to me by no means decisive. If he says that the many new claimants for education lacked the background of adequate training, good taste and cultural tradition, he gives voice to a perhaps pardonable class prejudice. As a matter of fact, these very people, before they entered College—and Professor Alexander is only interested in this one group—must have gone through a preliminary period of instruction meant to fit them for continuing their work in the higher institutions. I do not know whether the author has in mind the so-called Board Schools of England, of whose work I know

³ Professor Alexander, indeed, recognizes that science has also produced its own aristocracy.

little, though I can hardly believe that the influence of Sir Michael Sadler did not insist on adequacy. Good taste, I am convinced, is a matter of individual development; certainly the 'Victorian horrors' are chargeable just as much against Eton and Harrow, Cambridge and Oxford, as against the taste of the democratic masses.⁴ As for the lack of cultural tradition, it is of course impossible to bring such an accusation against the masses indiscriminately. To me it seems rather that here the fault must have lain with the teacher, who failed to recognize that his peculiar brand of 'culture' is not the only one. We of the secondary schools of a city which is so largely composed of 'alien' elements, might, and did, try so to accuse our pupils. But I have always held, and expressed publicly, the opinion that this is the wrong procedure. It was and is our duty to ascertain the background of our pupils' ancestry. In very many instances we should be greatly surprised to discover with what valuable assets our pupils come to us, even if they may be strange to us. We should utilize these assets rather than mock at them. It is a narrow minded nationalism which believes only its own culture to be valuable. Luckily, as the folk dance celebrations of New York City show, this narrow mindedness is on its way to oblivion. Above all it behooves the classicist, who deals with a miraculous internationalism in the interplay of Greek, Roman and Oriental civilizations, as we meet it from the middle of the third century B.C., to avoid the role of the reactionary.

Neither can I be convinced of the pernicious part which German classical training is said to have had in the process of diminution. Nobody who remembers Gildersleeve, Goodwin and White, Frederic Allen and Minton Warren, not to mention those German trained classicists who are still among us, will say that these men 'indulged in those pastimes of indexing and counting . . . not anywhere first considerations in the field of letters and art'. Certainly, during the nineties of the last century German universities sinned in making less rigorous demands on their American students than they did on their own. But part of that blame lies at our own doors: we were only too ready to promise promotion to men who acquired the Doctor's title abroad, without making sure that they also possessed that divine spark which, to quote one of Usener's pupils, enabled

them 'aus dem Stahl der Seele zu schaffen Des Geistes siegende Waffen.'

It is a true and shameful fact that Greek is dying. One can but heartily agree with Professor Alexander in his characterization of Greek as 'the language of liberty'. Yet he judges perhaps too harshly, when he will only except Catullus and the Eclogues of Vergil from the taint of imperialism. Surely, he ought to have admitted Tibullus and also Horace, at least in his lighter vein.

That Latin is still in better case is due, I believe, almost exclusively to external circumstances, such as our author himself mentions, to its reputed relation to English literature and the Romance languages, in part also to the belief that a knowledge of Latin is of benefit to lawyers, pharmacists and physicians by giving them an understanding of phrases and words occurring in their occupations. Anyway, Greek would appear to be tenfold as valuable for the last two professions. Much less can be said for the effectiveness of the arguments put forward by the professed advocates of keeping Latin in the curriculum of both secondary school and college. Even where these arguments are not merely made up *ad hoc*, they impress one in part as not sincere, in part as feeble. I have never been able to see that anything is worth intensive study merely for the service which it may render to other pursuits. If the occupation with classical antiquity has no intrinsic value of its own, I for one should be the first to say: Let it disappear! All attempts to sugarcoat the pill of hard work are merely evidence of the lack of faith in that independent value. Fortunately signs are not lacking that the educationalists are commencing to recant and that the doctrine of letting the 'child' study what his desires prompt him to demand is fading out and is being replaced by the old idea that any and every subject will arouse the interest which prompts faithful and willing attention, provided that it be taught by a master and with spirit rather than vapid enthusiasm.⁵

I find myself in complete agreement with Professor Alexander in his statements regarding the necessity of a knowledge of the ancient languages for philosophy, history and archaeology. In fact, he might have expressed himself much more strongly and yet not have overstepped the limits of truth. However, it may be comforting to him to recall that there are still classicists who are philosophers as well, such as our own Paul Shorey, now worthily succeeded by Werner Jaeger, and such as Julius Stenzel, whose premature death has been a great loss to the study of

⁴ Personally, I am not nearly as much shocked by the alleged drabness of the Victorian era as our modernists. Eighty years from now we may appear equally unimpressive to our descendants. I am not at all certain that the new 'geometric' art is any more preferable to the conventionalized than was that of the Greeks.

⁵ Compare President Conant of Harvard in *School and Society* 41, 5-6.

Plato and Platonism. But nothing is more regrettable than the ever widening chasm between archaeology and classical philology. Those are golden words in which Professor Alexander characterizes the loss to both sides implied in their separation (134, 135). It cannot be denied that the fault lies squarely with the archaeologist, who, intoxicated with the visible results of using his 'magic spade', tends to look superciliously on his plodding colleague on the language side. He has companions in sin in those scholars who have overemphasized the art side of archaeological study and have thus opened the gate to the claim that as a branch of the 'Fine Arts' archaeology may dispense with a thorough knowledge of the ancient languages. It is difficult to see how such a claim can be maintained in the face of the demonstration furnished by Aby Warburg and his school (*Gesammelte Schriften* [Leipzig, 1932] I. 1-176; II. 459-558) that not even the study of the art of the renaissance can be thorough and exhaustive without deep familiarity with ancient thought. Our author divides courses in archaeology into those for archaeologists proper, with a knowledge of Greek and Latin recognized as indispensable, and those for students who are attracted only to the external equipment of ancient life. He then draws a parallel between this division and what he conceives to be the future teaching of the classical literatures. Here also he foresees a maintenance of rigorous courses in the language for those who desire to become specialists and in addition the setting up on an extensive scale of other courses for the general student who is not equipped with Greek and Latin.⁶

He is pessimistic enough to believe that the decline in the number of classical students is bound to continue. In fact, he almost welcomes this prospect since it will make classical instruction delightful to the instructor, who will no longer have to lead an unwilling horse to water. Here my sympathies ought to be entirely with him, because I know from experience at institutions with prescribed Latin courses what effort is required to overcome apathetic inertia. Yet I cannot follow him in his proposed remedy, which consists in offering to this numerical majority translations of the classical masterpieces. Such courses are not precisely a novelty; they have been offered by a number of institutions for many years, sometimes very successfully, more frequently, I fear, with rather indifferent results. But, indeed, Professor Alexander envisages courses radically differing in content and method

⁶ Prof. Alexander apparently does not believe, nor do I, that Latin can ever again be made compulsory. But see President Conant in the address quoted in note 5.

from the former practice. It has been customary, I believe, to offer instruction in 'Greek and Roman Literature', in which the body of extant writings is rapidly surveyed as a whole, with greater or lesser emphasis on those parts which foster esthetic appreciation. I know how this can be abused, as when, e.g., an instructor has presented to the class within one recitation period a 'discussion' of *all* the extant plays of Euripides! I know also that even assigned home study of a given piece of literature, with a written report tacked on to it, can be 'satisfactorily' done without leaving a lasting impress on the mind of the student. The method here proposed, if I understand the author correctly, is radically different. He recommends a thoroughgoing study of, say Sir Gilbert Murray's translation of the *Oedipus Tyrannus*, which is to be made the basis of comparing ancient tragedy with classical English in all the features which make a drama effective. That is no doubt an alluring prospect, but I have misgivings as to the reality of its accomplishment. Certainly, one can discuss the problems of catharsis, peripeteia, catastrophe, of guilt and innocence and of character development no less readily from a translation than from the original. But one cannot, even from the best translation, bring home to the student the equally important matter of the tools with which the poet has worked and, particularly, one must perforce omit entirely the factor of sound, euphony and rhythm, which plays so important a part in ancient literature with its appeal to the ear instead of to the eye. Nor can any translation ever hope to realize the mastery over the word formation for which we admire all ancient literature and especially men like Aeschylus, Pindar and Aristophanes. But without this, the picture must remain sadly incomplete, even if we could hope to satisfy Professor Alexander's demand that the instructor shall be competent in the original language as well as in the history and general content of at least English literature. I am also afraid that the scholar who fulfills these exacting demands will be much better fitted for research than for the humbler place of the college instructor in what would, I assume, necessarily be the work of the Freshman and Sophomore years.

For my part, I believe that the solution lies in a different direction. We must recognize the fact that for one or more decades to come the great majority of college entrants will be *amousoi* in our subject and we ought to devise elementary courses in the language adapted to their advanced age, instead of simply subjecting them to the methods and textbooks used in the secondary school. I am optimistic enough to think that for purely practical reasons large numbers of our

Freshmen will have studied at least one modern foreign language during their High School course. For weal or woe, it also appears probable that for some time to come this will be a Romance language. With this background, which diminishes greatly the vocabulary difficulty, it should not be too hard a task to prepare the student within about two thirds of the year to read real Latin. The experiment made at Hunter College for a number of years was hampered by the fact that the course was obligatory for all students except science majors. Yet it was successful in so far as an increasing number elected to continue the course for a second year (Gellius, Caesar, Cicero). Of these, again, an appreciable number went even further, some of them, indeed, chose Latin as their field of specialization. In the same institution, there has been carried on for many years an introductory course in Greek, aimed particularly to help science students to an understanding of the principles underlying the formation of their terminology, but also leading to the acquisition of a reading ability. Here, too, sometimes students chose to continue the work.

It is true, however, that a large measure of this success, if success it be, was due to the personality of the instructors entrusted with the work. Their magnetism and enthusiasm were of the greatest assistance in enlisting and maintaining the interest of the class. Here, I am convinced, we come to the crux of the matter. The many years which I spent in the secondary school have persuaded me that in spite of all the drawbacks enumerated by ourselves as an excuse we still have the remedy in our own hands. The times seem to me favorable. I mentioned before that I do not share the belief that our High School population lacks the proper background for our subject. But even if I should be shown my error, the existing immigration laws, if allowed to stand, will take care of that. In a few years the 'native American' will have come into his own again and with the expected rise in material welfare and the greater leisure of strictly limited working hours we may hope to find in our pupils that cultural level for which we have been sighing. Furthermore, the continued increase in opportunities for vocational training on the secondary plane should likewise assist in sending to the colleges a body of entrants who may be presumed to be interested in the literary side of the curriculum. If it is also made clear to those who wish to devote themselves to the sciences or the technical studies that the ability to say clearly, tersely and effectively what they want to tell their fellows depends very largely on a command of the tools of the language and that such command is considerably facilitated by the study of an ancient

language, we may hope to receive also from these groups a number of students willing to take up a pursuit whose results are, even if only indirectly, translatable into pecuniary rewards. The revival of the study of ancient languages in the secondary schools is absolutely necessary, if we are to have in college and university students willing to make them their major field and perhaps even their life work. Such a revival is possible only, if in these schools the teaching of Greek and Latin is in the hands of persons who have acquired a mastery of the subject and who are imbued with a zealous faith in its intrinsic value.

Therefore the chief aim of classical work in the colleges should be the training of people who, because they have been made to feel the esthetic value of ancient belles-lettres and the exemplary worth of realizing that the experiences of the ancients have a lesson to impart for our own attitude toward the social and economic problems of our own age, are willing to do missionary service on the secondary level. In other words, it is the duty of the colleges and the professors to send out graduates who are not only eager to teach because of the relatively greater security of the teaching profession, but who seriously believe in the value of the subject, so that they feel the urge to strengthen their grasp on it during their whole life. The study of Latin, and I trust that of Greek, will revive when the High Schools are equipped with thoroughly trained classical teachers, who can do more than drill the students in forms and syntax and prepare them to pass examinations. There are such teachers today everywhere, but I am afraid they are as yet a very small minority. Here is the chief duty of the Classics Department in the college and here, too, is the opportunity to do something for reviving Greek. If the college teacher himself has a good command of both languages and their literatures and if he will discourage any student from teaching Latin who does not know also Greek more than superficially, then we may hopefully look forward to a new rule of Peisistratus or of Pericles.

ERNST RIESS

White Plains, N. Y.

REVIEWS

Pompeianische Wandinschriften. By Hieronymus Geist; pp. 105. Munich: Heimeran, 1936. 3.70M.

This attractive little volume consists of 400 inscriptions in the original Latin with the German translation—often very lively—on the opposite pages. The jacket is a colorful reproduction

of a faded red wall with a frieze on a dark ground of Cupids and Psyche in a Bacchic procession, two of them in a biga drawn by goats. The only other decorations in the book are the child's drawing of the Labyrinth and one graffito and one dipinto in facsimile.

The material is divided very unequally into nine categories as follows: A. Election Notices (66 inscriptions), B. Gladiatorial Games (31), C. Public Notices (66), D. Names (19), E. Messages, Friendly and Otherwise (68), F. Love and Friendship (75), G. Eating, Drinking, Gaming (32), H. Echoes from School (36), I. Domestic, Household, Business (56).

The graffiti are numbered within each division and sometimes a note on the German page tells where the inscription was found or identifies a quotation. An Epilogue, Nachwort, instead of a Preface explains that the author wishes the visitor to Pompeii to have a souvenir of his travels that will remind him of the scrawls he saw but could perhaps not understand in a hasty journey. A short bibliography, which includes C.I.L. IV and the Notizie degli Scavi down to 1933 closes the book on page 105.

Dr. Geist has visited Pompeii several times and it is obvious that he has spent considerable effort in making his collection and in selecting these four hundred from the twelve or fifteen thousand graffiti he examined. It seems a pity therefore that he did not indicate where one might find recorded those he included or those he discarded. If some explanation had been added to show how the graffiti illuminate the life of Pompeii, the book would fill a want that the guide books do not satisfy, but lacking it, misses an opportunity for usefulness.

HELEN H. TANZER

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Römischer Staat und griechisches Staatsdenken bei Cicero. Untersuchungen zu Ciceros Schrift De Re Publica. By Victor Pöschl; pp. 187. Berlin: Junker u. Dünhaupt, 1936. 8.50M.

Dr. Pöschl is not primarily concerned with the identification of the Greek sources of the De Re Publica—a problem which has already been quite adequately investigated. He attempts to probe more deeply than has previously been done into the real nature of Cicero's political thinking, as it was developed from Greek philosophic sources and from Roman experience. His main thesis is constructed on the basis of three specific parts of the treatise: 1. the passage (1. 54-64) in which Scipio states at some length his preference for kingship over the other two good simple forms of government, though maintaining its inferior-

ity to the composite state; 2. the prophecy in the Somnium Scipionis of the restoration of order in the state by Scipio as dictator, in case he should escape death at the hands of his enemies;¹ 3. the much discussed fragmentary portions of Books 5 and 6 in which Cicero is discussing the ideal statesman (5.4-11; 6.1). Pöschl combines these three passages to support the theory that Cicero, strongly influenced by Plato's philosopher-guardians, is emphasizing the need for a supremely able leader-class, and, in some periods, a dominant individual leader, to save and rule Rome. Cicero, he thinks, looking back with sorrow upon the breaking down of the old Roman order, believed that this disastrous process would not have commenced when it did if Scipio had lived to be *dictator rei publicae constituendae*. Cicero is therefore taken to be looking forward to the coming of another strong man who can restore and reconstitute the old Roman balanced state. If I do not misunderstand him, Dr. Pöschl believes that Cicero is stating the need for an élite ruling class and for a *Führer*, in almost the modern sense of the term. Cicero's advocacy, against democratic claims, of the *optimates* as Rome's only competent ruling class is too obvious and well known to need discussion. As regards an individual monarchic 'leader', the case is different. The theory that Cicero favored such a leader or *princeps* is of course by no means new, but Pöschl has worked it out in somewhat different fashion from his predecessors. It is perhaps even defensible on the sole basis of the ancient testimony which Pöschl himself adduces. But unfortunately he has not used the whole of the ancient evidence available; nor does he appear to be familiar with all the modern contributions to the subject. (He evidently uses nothing at all which has been published outside of Germany.)

In this brief review I can only call attention to the most essential item of ancient evidence which Pöschl has omitted from consideration.

Cicero, at the time when he wrote the De Re Publica, was certainly not so much of an abstract political philosopher as Pöschl seems to think, or so much of a Platonist, in spite of his great admiration for Plato's genius. He was obviously much more concerned with practical politics than with abstract theory. With such a man a political philosophy, when he has one, forms the basis for a concrete political program. And Cicero has given us such a concrete program in the De Legibus, that sequel to the De Re Publica which Pöschl is not the first student of Cicero's political ideas to neglect.

¹ 6.12: dictator rem publicam constituas oportet si impias propinquorum manus effugeris.

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While Dr. Pöschl has given us, in my opinion, only a partisan defense of this unsound theory of Ciceronian monarchism, I do not wish to be taken as accusing him of consciously writing propaganda for the present German form of government, in the guise of a classical dissertation. I should rather conjecture that he has two great enthusiasms, one for ancient Greek and Roman thought, the other for modern *Führertum*, and

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CLINTON W. KEYES

Columbia University

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During the early empire in cases of simple *maiestas* (not *perduellio*) suicide usually ended the trial and preserved the estate from confiscation, although the writings of the deceased might be destroyed. From the time of Hadrian all crimes of *maiestas* were punished with confiscation, even after suicide. Cases of *perduellio* led to *publicatio* and often to *memoria damnata*; in serious cases the trial was continued after suicide or natural death. The *memoria* served as a kind of representative of the *perduellis* who had committed suicide or met with a natural death.

It became customary to take an oath to the *acta* of the *divi*. Consecration during the early Empire was voted after the *funus*. By 112 A.D.,

of a faded red wall with a frieze on a dark ground of Cupids and Psyche in a Bacchic procession, two of them in a biga drawn by goats. The only other decorations in the book are the child's drawing of the Labyrinth and one graffito and one dipinto in facsimile.

The material is divided very unequally into nine categories as follows: A. Election Notices (66 inscriptions), B. Gladiatorial Games (31), C. Public Notices (66), D. Names (19), E. Messages, Friendly and Otherwise (68), F. Love and Friendship (75), G. Eating, Drinking, Gaming (32), H. Echoes from School (36), I. Domestic, Household, Business (56).

The graffiti are numbered within each division and sometimes a note on the German page tells where the inscription was found or identifies a quotation. An Epilogue, Nachwort, instead of a Preface explains that the author wishes the visitor to Pompeii to have a souvenir of his travels that will remind him of the scrawls he saw but could perhaps not understand in a hasty journey. A short bibliography, which includes C.I.L. IV and the *Notizie degli Scavi* down to 1933 closes the book on page 105.

Dr. Geist has visited Pompeii several times and it is obvious that he has spent considerable effort in making his collection and in selecting these four hundred from the twelve or fifteen thousand graffiti he examined. It seems a pity therefore that he did not indicate where one might find recorded those he included or those he discarded. If some explanation had been added to show how the graffiti illuminate the life of Pompeii, the book would fill a want that the guide books do not satisfy, but lacking it, misses an opportunity for usefulness.

HELEN H. TANZER

Brooklyn College

Römischer Staat und griechisches Staatsdenken bei Cicero. Untersuchungen zu Ciceros Schrift *De Re Publica*. By Victor Pöschl; pp. 187. Berlin: Junker u. Dünhaupt, 1936. 8.50M.

Dr. Pöschl is not primarily concerned with the identification of the Greek sources of the *De Re Publica*—a problem which has already been quite adequately investigated. He attempts to probe more deeply than has previously been done into the real nature of Cicero's political thinking, as it was developed from Greek philosophic sources and from Roman experience. His main thesis is constructed on the basis of three specific parts of the treatise: 1. the passage (1. 54-64) in which Scipio states at some length his preference for kingship over the other two good simple forms of government, though maintaining its inferior-

ity to the composite state; 2. the prophecy in the *Somnium Scipionis* of the restoration of order in the state by Scipio as dictator, in case he should escape death at the hands of his enemies;¹ 3. the much discussed fragmentary portions of Books 5 and 6 in which Cicero is discussing the ideal statesman (5.4-11; 6.1). Pöschl combines these three passages to support the theory that Cicero, strongly influenced by Plato's philosopher-guardians, is emphasizing the need for a supremely able leader-class, and, in some periods, a dominant individual leader, to save and rule Rome. Cicero, he thinks, looking back with sorrow upon the breaking down of the old Roman order, believed that this disastrous process would not have commenced when it did if Scipio had lived to be *dictator rei publicae constituendae*. Cicero is therefore taken to be looking forward to the coming of another strong man who can restore and reconstitute the old Roman balanced state. If I do not misunderstand him, Dr. Pöschl believes that Cicero is stating the need for an élite ruling class and for a *Führer*, in almost the modern sense of the term. Cicero's advocacy, against democratic claims, of the *optimates* as Rome's only competent ruling class is too obvious and well known to need discussion. As regards an individual monarchic 'leader', the case is different. The theory that Cicero favored such a leader or *princeps* is of course by no means new, but Pöschl has worked it out in somewhat different fashion from his predecessors. It is perhaps even defensible on the sole basis of the ancient testimony which Pöschl himself adduces. But unfortunately he has not used the whole of the ancient evidence available; nor does he appear to be familiar with all the modern contributions to the subject. (He evidently uses nothing at all which has been published outside of Germany.)

In this brief review I can only call attention to the most essential item of ancient evidence which Pöschl has omitted from consideration.

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it had become usual to vote *consecratio* before the cremation ceremony. Under the Flavians and Antonines consecration after death became the normal honor of the non-tyrannical ruler. In the second century every dead ruler became either *divus* or *hostis*. If he was declared *hostis*, the declaration was followed by a *rescissio actorum*. In case of *rescissio*, however, some acts of the deceased were, if expedient, not revoked and some *edicta* and *rescripta* were recognized by jurists.

In one excursus it is plausibly argued that an eagle was not released from the pyre at the cremation of Augustus but that the custom appears much later, as does the use of the eagle as a symbol for apotheosis. A second excursus refutes Bickermann's theories that during the first century A.D. the oath concerning the ascension of the dead ruler was a *condicio sine qua non* of deification and that after Trajan a double burial took the place of the oath.

Vittinghoff's book is an excellent and useful contribution to our knowledge of law and of the ruler cult.

KENNETH SCOTT

Western Reserve University

Cicéron, Correspondance, tome 3. Texte établi et traduit par L.-A. Constans; pp. 271. Paris: Les Belles Lettres, 1936. 30fr.

The sigla are subdivided into *codices italici* and *codices transalpini* for each of the following groupings: ad familiares books 1-8; ad familiares books 9-16; ad Q. fratrem, ad Brutum, ad Atticum. The text is divided into 4 sections: letters of the year 55, of the year 54, of the year 53, and of the year 52 with the first half of 51. At the beginning of each section there is a 'notice' of from 7 to 20 pages, describing briefly the circumstances of the letters of the appropriate section, with particular mention of the dates. The letters are numbered serially from 122 to 204; this makes necessary a 'table de concordance' on p. 270 in order to find the serial number from a given Baier-number. There are 17 pages of 'notes complémentaires' to which one's attention is drawn by asterisks passim in the French translation. (One arrives at the proper interpretation of the asterisks by a process of elimination).

The book is a very useful one, combining some of the features of Tyrrell and Purser with those of the Oxford text. The commentary is of course not nearly so full as that of Tyrrell and Purser, but there is much more than is usually found in a Loeb translation. The apparatus is as complete as that of the Oxford text, is very carefully reported, and includes references to suggested readings by scholars in publications of recent date. The following are some examples of M. Constans'

work on difficult readings: Q. fr. 2. 14. 4, Scaurus unus *vult* vincere; Att. 4. 18. 1, πόρπα γυμνά; Q. fr. 3. 5. 4, an ποιήσεις (extremely good in my opinion); Q. fr. 3. 9. 9, mater ab *Arcano* non discedit; see also Att. 4. 19, the whole letter. In Fam. 7. 5. 2, *itfuium* is allowed to stand, as is νομναρια *me* in Att. 5. 11. 7.

I do not care for the use of Roman serial numerals in this book. Tyrrell and Purser discarded them in their second and third editions in favor of the more practical Arabic. On page 109 I was startled to find that the Greek font apparently lacked an apostrophe for use in writing a sentence with liaison; however, on pages 122 and 124 normal apostrophes appear. The Latin and French pages that face each other have the same number, hence the book has about double the actual number of pages that are nominally indicated.

CLAYTON M. HALL

Rutgers College

Lucian, Works, Vol. v. Translated by A. M. Harmon; pp. vii, 537. Cambridge: Harvard University Press, 1936. (Loeb Classical Library) \$2.50

Volume five of the Loeb Lucian includes eleven works. The two first, 'The Passing of Peregrinus,' and 'The Runaways,' are an exposure primarily of a sham philosopher, now Cynic, now Christian, and lastly Indic, who desired what Oliver Wendell Holmes denominated 'the pleasure Horatian of digitmonstration.' 'Toxaris' is a collection of stories about friendship, strung on a slender thread after the manner later made famous by Boccaccio. 'The Dance' is a defence of pantomimic dancing, in which Lucian requires for the artist's training all to which Quintilian lays claim for his orator; a satirical description of tragedy as it appeared to men of Lucian's day (238-240) is especially worth noting. 'Lexiphanes' is a humorous picture of the Atticists whose rare words covered even scantier ideas. 'The Eunuch' ludicrously portrays a Peripatetic philosopher on the sharp horns of a dilemma. 'Astrology,' a mock eulogy of the pseudo-science, cast by Lucian in Ionic Greek, is ably rendered in the verbiage of Sir Thomas Browne. 'The Mistaken Critic' is Lucian's scathing vengeance upon one who criticized his vocabulary. In 'The Parliament of the Gods,' we find a purging of the rolls of Olympus. 'The Tyrannicide' and 'Disowned' are rhetorical exercises that prove Lucian a worthy follower of Corax and Tisias. There is also an Index Nominum of eleven pages.

Professor Harmon cannot be too greatly praised for his painstaking discussion of parallels to Lucian. Without pedantry, and with no

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parade of knowledge, he has assembled hundreds of references to some eighty ancient authors, and he frequently betrays his thorough acquaintance with modern literature even remotely related to his subject. In felicity of translation also this volume more than equals the high standard set by his earlier volumes; it will be a possession for all time to readers of Lucian.

JOHN PAUL PRITCHARD

Washington and Jefferson College

SHORTER NOTICES

Classical Studies Presented to Edward Capps on His Seventieth Birthday; pp. xii, 389, pls. Princeton: Princeton University Press, 1936. \$5.00

Some of the studies¹ in this beautifully-clothed and handsomely-illustrated volume were specially done for the occasion. Others evidently came up from a Theocritean jar. The principle of editorial choice employed is wide and takes in not only students, but also colleagues and friends of Professor Capps—Meritt, Elderkin, Oldfather, Ferguson, and others. Two languages (Greek and German) are represented besides English. This, with a run of interesting or significant contributions over a generous scope of classical philology and archaeology, well reflects the wide interests and the international activities of the distinguished scholar to whom the work is dedicated.

Numerous articles will probably be of major concern only to the specialist. Yet from a less particular point of view this collection should engage all teachers of the classics. Much talk is made nowadays about enrichment of the curriculum by persons without any definite knowledge of the materials in classical civilization from which proper enrichment should come. Here is a true thesaurus, from which all high-school teachers of Latin might well draw at least in part and from which they might secure contact with the latest developments in a variety of fields as well as abundant citation of pertinent literature. At any rate the total impression of this excellent *Festschrift* is a much more favorable one than that produced by another kind of commemorative academic icon, supported by financial contributions from less able and willing students or friends.

Die römischen Sklavennamen. By Julius Baumgart; pp. 87. Breslau: Nischowsky, 1936

This is an exhaustive collection of slave names, neatly classified. The titles of the various groups will serve as the best indication of Baumgart's work: Adjectives, Nouns, Gods and Religion, Mythology, Historical Personages, Geography, Diminutives, Recognized Slave Cognomina, 'Baby-talk', Foreign Names. There are additional chapters on double names, names on the tesserae nummulariae and uncertain names. The brief section devoted to historical conclusions (82-85) is the only departure from the purely schematic arrangement. It is the historical significance, however, which gives such a collection its real value and, unfortunately, Dr. Baumgart has contented himself merely with offering to historians the rough material for an analytical study.

¹The individual items are summarized in Abstracts of Articles.

ABSTRACTS OF ARTICLES

Edited by Francis R. B. Godolphin, Princeton University, Princeton, N. J.

All correspondence concerning this department should be directed to Professor Godolphin. For system of abbreviation and full names of contributors see CW 30 (1937) 105-106.

Ancient Authors

92 **Aristotle.** Bassett, Samuel E.—*Hê de Odusseia . . . êthikon* (Aristotle, *Poetics*, 24.1459b15). By a process of elimination and by analysis of Aristotle's method of arranging co-ordinate ideas (the less important first), it is found that in chapter 13, if anywhere, ethical plot must be discussed. The *Odyssey*, then, reveals *êthos* (character shown by moral choices), rather than *ta êthê*, and is 'ethical,' not because it is a comedy of manners, but because it has a popular ending, 'an opposite issue for the good and the evil characters.'

StCapps 3-13¹

(Spencer)

93 **Demosthenes.** Treves, Piero—*Apocriph demostenici. Introduzione.* The author criticizes the prevalent methods of testing the authenticity of the doubtful orations of Demosthenes, and suggests a different approach; i.e. if it can be shown that a certain work is not from the hands of a forger, that work is therefore genuine. 1. *L'epitafio*: After a critical discussion of the internal and external evidence, the author concludes that the Funeral Oration after the battle of Chaeronea is the work of a forger of a somewhat later period. (To be continued.)

Ath 24 (1936) 153-174

(Duckworth)

94 **Hesychius.** Allen, James T.—*A Note on λοπάς in Hesychius and Suidas.* In the former the explanation should be changed from *lithos en Helladi* to *tulos en elaii*, and in the latter, from *en tēi Helladi* . . . *lithos* to *en tēi elaii* . . . *tulos*.

StCapps 1-2

(Spencer)

95 **Sophocles.** Bates, William Nickerson—*The Satyr Dramas of Sophocles.* Extended discussion of the Ichneutae and on this basis (with Euripides' *Cyclops*) of satyr drama as a type, to which belong also the following Sophoclean plays: *Amphiaras*, *Ameycus*, *Cedalion*, *Dionysiscus*, *Heracleiscus*, *Heracles at Taenarum*, *Hybris*, *Inachus*, *Kophoi*, *Krisis*, *Lovers of Achilles*, *Marriage of Helen*, *Momus*, *Pandora*, *Salmoneus*, *Sundeipnoi*, *Telephus*. In most cases a brief reconstruction of the plot is supplied.

StCapps 14-23

(Spencer)

96 **Sophocles.** Bonner, Campbell—*The Death of Haemon (Antigone, 1236-7).* Champion's *parthenon* (supposedly read by Brunck in E, Paris.2884) in preference to the *parthenōi* of our texts. Translates *prospussetai* as 'embrace,' not 'cling to.'

StCapps 24-28

(Spencer)

97 **Valerius Maximus.** Ramelli, Adriana—*Le fonti di Valerio Massimo.* A comparison of many passages from Valerius Maximus with similar passages in the works of writers both later (Seneca, Pliny the Elder, Macrobius) and earlier (Cicero and Livy), in an attempt to establish more clearly the sources of Valerius Maximus. Conclusions: he has used an Augustan collection (probably the *liber collectorum* of Pomponius Rufus), which he has sup-

¹Classical Studies Presented to Edward Capps on his Seventieth Birthday (Princeton, 1936).

plemented by material derived from the works of Cicero (e.g. *De Senectute*, *De Divinatione*, *De Natura Deorum*), Varro, and Livy. The author rejects the hypothesis of Bosch that Valerius Maximus has combined with the Augustan compilation another collection of the time of Cicero.

Ath 24 (1936) 117-152

(Duckworth)

Literary History. Criticism

98 Coleman-Norton, P. R.—*The Conception of Fortune in Roman Drama*. Listing of epithets and analysis of passages. 'There is abundant testimony in other ancient authors that fortune was often personified as a deity and indeed was the only deity popularly worshipped.'

StCapps 61-71

(Spencer)

99 Duckworth, George E.—*The Dramatic Function of the servus currens*. 'In Plautus . . . the comic effect and the creation of suspense go hand in hand, and neither is complete without the other. Terence to a great extent dispenses with the comic element and in his presentation of the running slave there is neither surprise nor uncertainty.'

StCapps 93-102

(Spencer)

Linguistics. Grammar. Metrics

100 Buck, Carl Darling—*Thalassa*. Holds against Meillet and Myers that it is not an alien word, but a Greek formation. The first part appears to be an extension of a dissyllabic stem of the *e-tala-sa*, *talan-ton*, *thana-tos* type. Possibly the stem is the same as that of *thala-mos*, belonging with *thol-os*, Goth. *dalas*, Ger. *Tal*, Eng. *dale*, a group where notions of 'deep' and 'low' predominate.

StCapps 42-45

(Spencer)

101 DeWitt, Norman W.—*Semantic Notes to ob, optimus, optimates*. Walde and Ernout-Meillet refer *optimus* and *optimates* to *ops*. They should rather be referred to *ob*. The original force of *ob* was 'up' and not 'against' as the lexicons have it. Hence the formation *optimus* is like *extimus*, *intimus*; *optimates* is the opposite of *infimatis* (once in Plautus).

Lang² 13 (1937) 70-73

(Gummere)

History. Social Studies

102 Crosby, H. Lamar—*Athenian History and the Athenian Public*. Comedy (Aristophanes) and oratory (Andocides, the speeches in Thucydides) reveal in the fifth century few allusions to olden days. Usually nothing but the most nebulous conception of the facts is assumed, authors depending in garbled and confused fashion, not on Herodotus or Thucydides, but on oral tradition. That matters had not improved at a later time is shown by the case of Demosthenes, who draws rather heavily upon history and is known to have been acquainted with Thucydides, but who customarily uses a formula invoking oral tradition.

StCapps 72-85

(Spencer)

103 Passerini, Alfredo—*Un episodio della battaglia di Zama*. A discussion of the second phase of the battle and an interpretation of Polybius, 15. 14. 3. The author rejects the usual translation of *πρὸ τῆς μάχης* as 'in front of the field of battle,' and suggests that the phrase means 'before fighting' ('prima della battaglia').

Ath 24 (1936) 181-191

(Duckworth)

² Language

104 Vassili, Lucio—*Il comes Agrippino collaboratore di Ricimero*. The author treats the sources of our knowledge of Agrippinus and sketches his activity as a supporter of the philo-barbarian party. Agrippinus was imprisoned in the reign of Majorian; after the overthrow of Majorian by Ricimer in 461 A.D. and the accession of Libius Severus, Agrippinus was acquitted of all charges and sent back to Gaul to further the interests of the barbarian party.

Ath 24 (1936) 175-180

(Duckworth)

Art. Archaeology

105 Broneer, Oscar—*The OCHETOS in the Greek Theatre*. Drawings and illustrations of types from various places (Athens, Corinth, Ephesus, Epidauros, Eretria, Megalopolis, Oeniadae, Priene, Sicyon, Syracuse). The two systems of letters on the inner curb, facing the cavea at Athens, served as guides for the temporary cover and thus antedate the permanent one (time of Nero?). At Athens the wooden cover was used to hide the deep gutter from sight, perhaps too as a measure of safety, while in Corinth and Sicyon it did duty also as a passage to the cavea. In Epidauros both functions were combined by a broad gutter-passage which became permanent, increasing the architectural unity and beauty of the whole building.

StCapps 29-41

(Spencer)

106 Capps, Edward, Jr.—*The Labors of Herakles from Corinth*. Fragments of a frieze, discovered along with two others (a Gigantomachy and an Amazonomachy) during the 1926, 1928, and 1929 campaigns of the American school, near the stage of the theatre or in the vicinity of Theatre Street. All four labors (Erymanthian boar, horses of Diomedes, Stymphalian birds, stealing of Cerberus) were probably parts of the same frieze. This (especially in the Cerberus and Stymphalian scenes) was damaged during or following the destruction of Corinth (146 B.C.). When the theatre was rebuilt during Roman times the injured slabs were replaced by new ones in period style, perhaps concurrently with the execution of the Roman Amazonomachy.

StCapps 46-57

(Spencer)

107 Chase, George H.—*Nine Terracotta Heads from Smyrna*. These excellently-modelled objects (3 cm. to 3.6 cm. in height and without corresponding bodies) were transferred in 1934 from the Musée du Cinquantaire at Brussels to the Fogg Museum at Harvard as exchange for the signature of a Nikosthenic amphora. They are caricatures of contemporary types, to be dated perhaps before 150 B.C.

StCapps 58-60

(Spencer)

108 Elderkin, Kate McK.—*The Contribution of Women to Ornament in Antiquity*. The influence upon vase-painting, fresco, and mosaic of weaving and embroidery, arts created by women, is exhibited with interesting illustration and detail.

StCapps 124-143

(Spencer)

Epigraphy. Palaeography. Numismatics

109 Davis, Philip H.—*An Eleusinian Building Contract*. I.G.II².1681 (341/0 B.C.), which gives directions for the joining, setting, and dowelling of stones, is here re-published with critical review, restoration, and partial version. The contractor for

this document and for I.G.II².1670 is apparently the same Sokrates. Both quite possibly are 'survivors of one original stele and belong in the series of contracts for the portico of the Hall of the Mysteries.' StCapps 86-89 (Spencer)

110 De Waele, F. J.—*ORTHOGRAPHOS* and *PROIKOPHAGAS* on Corinthian Inscriptions. The inscription, of three hexameters and a distichon, belonging to the tomb of 'the beloved son of Alexandros, Neikias by name, Ephyraean and aged twenty years who excelled as the best orthographer,' was found north of the church of the Cenchræan gate. The one-word graffito, *proikophacha* ('You, devourer of the dowry'), was found on the cover of a lead coffin in about the same location. StCapps 90-92 (Spencer)

111 Edwards, Katherine M.—*A Remarkable Coin of Manuel I Comnenus*. Scyphate bronze type found at Corinth. Obv. Manuel left, Andronicus right, stand facing and hold a patriarchal cross on a two-stepped base between them. Each has a scepter; both have crowns and royal robes with similar but differentiated ornamentation. Rev. Bust of Archangel Michael facing, nimbate, winged, holding scepter in right hand. Andronicus I (who usurped the throne three years after Manuel's death, —1180 A.D.) is identified by his pointed beard parted down the middle, a crinal eccentricity which according to Niketas Choniates no other character of the period displays. StCapps 103-105 (Spencer)

CLASSICAL NEWS

Edited by George Dupue Hadzits, University of Pennsylvania, Philadelphia, Pa.

All items for this column should be sent directly to Professor Hadzits

Appointments: Columbia University, Edith Francis Claflin to be lecturer in Greek and Latin; *University of North Carolina*, Gustave Adolphus Harrer to be head of the department of Latin, Rozelle Parker Johnson to be associate professor of Latin; *Yale University*, Malcolm E. Agnew and Jerome Sperling to be instructors in Classics; *Winthrop College*, Marion Blake to be temporary Professor of Classics, filling the chair of Donniss Marten, who spends her leave of absence in research at Yale University.

To those teachers who are interested in having their students begin personal correspondence with students their own age in countries all over the world, the International Friendship League offers its services. The League has on hand names, ages and addresses of boys and girls in sixty-four different countries and territories. All the names have been certified by the Ministers of Education of the various countries. Teachers of Latin may be interested in this plan, as a means of encouraging their students to become acquainted with Italy and the modern Romans. For further information address Miss Edna MacDonough, Executive Secretary, International Friendship League, 41 Vernon Street, Boston,

Massachusetts. A self-addressed, stamped envelope should be enclosed.

Caroline Morris Galt, Professor of Greek and Archaeology at Mount Holyoke College, died January seventeenth at the age of sixty-two. She was educated at Bryn Mawr College, Columbia University and the University of Chicago, was appointed instructor at Mount Holyoke in 1903 and in 1923 was made Professor of Art and Archaeology in the department of Classical Languages.

RECENT PUBLICATIONS

Compiled from publishers' trade lists, American, British, French, German, Italian and Spanish. Some errors and omissions in these lists are inevitable, but CW makes every effort to ensure accuracy and completeness. Books received immediately upon publication (or before appearance in the trade lists) are given a brief descriptive notice. Prospective reviewers who have not previously written for CW and who wish to submit sample reviews are urged to choose unnoticed books accessible to them in libraries.

Ancient Authors

Euripides. Lefke, Christianus—*De Euripidis Alexandro*; pp. viii, 109. Bochum-Langendreer: Pöppinghaus, 1936. (Dissertation)

Literary History. Criticism

Bush, Douglas—*Mythology and the Romantic Tradition in English Poetry*; pp. xvi, 647. Cambridge: Harvard University Press, 1937. \$5.00

Sound study of the influence of mythology on English and American authors of the nineteenth and twentieth centuries. Full documentation and exhaustive bibliography.

Linguistics. Grammar. Metrics

Ort-Geuthner, G.—*Grammaire démotique*; pp. xlv, 256. Paris: Geuthner, 1937. 125fr.

Spinner, Salomon—*Die Verwendung von Synonymen im Alten Testament und die aufgefundenen Ras-Schamratexte*, Heft 2; pp. 38. Vienna: privately printed, 1936. 1.50sch.

History. Social Studies

Christensen, A.—*Les gestes des rois dans les traditions de l'Iran antique*; pp. 144. Paris: Geuthner, 1937. 24fr.

Christensen, A.—*L'Iran sous les Sassanides*; pp. 559. Paris: Geuthner, 1937. 120fr.

Doughty, Charles Montagu—*Travels in Arabia Deserta*, with an introduction by T. E. Lawrence; new and definitive edition, 2 vols., pp. 674, 696, ill., maps. New York: Random House, 1937. \$15.00

Eichner, Wolfgang—*Die Nachrichten über den Islam bei den Byzantinern*; pp. 133-210. Glückstadt: Augustin, 1936. (Reprinted from *Der Islam*, Band 23, Hefte 3, 4)

Glauning, Anna Elisabeth—*Die Anhängerschaft des Antonius und des Octavian*; pp. v, 55. Bornaleipzig: Noske, 1936.

Lambrechts, Pierre—*La composition du Sénat romain de l'accession au trône d'Hadrien à la mort de Commode*; pp. 238. Paris: Leroux, 1937. 90fr.

Lauterbach, Werner—*Der Arbeiter in Recht und Rechtspraxis des Alten Testaments und des Alten Orients*; pp. viii, 93. Heidelberg: Pilger-Druckerei, 1936. (Dissertation)

Lemcke, Gerhard—Die Varusschlacht: Eine Quellenuntersuchung zum Bericht des Florus; pp. 62. Hamburg: Christians, 1936. (Dissertation)

Lexova, I.—Ancient Egyptian Dances; pp. 84. Paris: Geuthner, 1937. 30fr.

Palästina-Jahrbuch des Deutschen evangelischen Instituts für Altertumswissenschaft des Heiligen Landes zu Jerusalem, Jahrgang 32 (1936), edited by Albrecht Alt; pp. 112, ill. Berlin: Mittler, 1936. 5.25M.

Raah, Clement—The Twenty Ecumenical Councils of the Catholic Church; pp. 240. New York: Longmans, 1937. \$2.00

Rehrmann, Franz Anton—Kaiser Augustus: Neuschöpfer Roms, Retter d. röm. Reiches u. d. abendländ. Kultur, Ideal eines genialen u. sozialen Friedensfürsten. Jubil. Schrift zum 2000 jähr. Geburtstage d. 1. röm. Kaisers am 23 Sept. 1937; pp. xvi, 711. Hildesheim: Borgmeyer, 1937. 18M.

Ruhlmann, A.—Les grottes préhistoriques d'El Kheuzira (région de Mazagan); pp. 130. Paris: Geuthner, 1937. 50fr.

Schultz, Otto Theodor—Antike und Norden. Polarforsch. im Altertum. Germanen u. Römer. Hermann d. Befreier; pp. 44. Berlin: Precht, 1936. 1.50M.

Art. Archaeology

Bartholomé, Heinrich—Ovid und die antike Kunst; pp. viii, 92. Born-Leipzig: Noske, 1935.

Chaponthier, F. and R. Joly—Fouilles exécutées à Mallia, deuxième rapport. Suite du T. I des Études crétoises; pp. 53. Paris: Geuthner, 1937. 100fr.

Haspels, C. H. E.—Attic Black-Figured Lekythoi; pp. x, 407. Paris: de Boccard, 1937. (Coll. École française d'Athènes. Travaux et Mémoires) 400fr.

Mühsam, Alice—Die attischen Grabreliefs in römischer Zeit. Auf Grund d. Ausg. d. Akad. d. Wissenschaften zu Wien: Alexander Conze 'Die attischen Grabreliefs', Band 4, kunstgeschichtl. bearb.; pp. 68. Berlin: Levy, 1936. (Dissertation)

Epigraphy. Paleography. Numismatics

Klaffenbach, Günther—Neue Inschriften aus Ätolien; pp. 33. Berlin: de Gruyter, 1936. (Sitzungsberichte d. Preuss. Akad. d. Wiss. phil.-hist. Kl., Jg. 1936, 27) 2M.

Philosophy. Religion. Science

Heidland, Hans-Wolfgang—Die Anrechnung des Glaubens zur Gerechtigkeit: Untersuchungen zur Begriffsbestimmung von $\eta\theta\acute{\iota}\varsigma$ und $\lambda\omicron\gamma\iota\zeta\epsilon\sigma\theta\alpha\iota$; pp. xvi, 156. Stuttgart: Kohlhammer, 1936. (Dissertation)

Kenyon, Frederic—The Story of the Bible; pp. vii, 159, ill. New York: Dutton, 1936. \$1.50

Fresh account, taking into consideration recent archaeological discoveries. Brief and popular but at the same time authoritative.

Malden, R. H.—The Apocrypha; pp. 96. New York: Oxford University Press, 1936. \$1.50

Ritter, Joachim—Mundus intelligibilis: Eine Untersuchung zur Aufnahme u. Umwandlung d. neuplaton. Ontologie bei Augustinus; pp. 159. Frankfurt: Klostermann, 1937. (Philosophische Abhandlungen, Band 6) 6.50M.

Rossbacher, Heinrich—Platon und die politische Methode; pp. 57. Halberstadt: Doelle, 1937. 1.40M.

Textbooks

Tolman, Judson Allen—Essentials of Latin for Schools and Colleges; pp. 181. St. Louis: John S. Swift, 1936. \$2.50

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